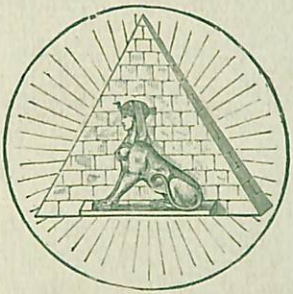
Ancient Arabic Order

HISTORY

AND

Statutes and Regulations



Nobles of the Mystic Shrine

1.00

منير

THE SPLENDOR OF

قديم عربي اخوية

ANCIENT ARABIC ORDER

اشراف لامن سرّي مسريد

NOBLES OF MYSTIC SHRINE.

BY

WILLIAM S. PATERSON, 33°,

GRAND RECORDER,

P.M., P.H.P., P.T.I.M., K.T., P. SOV., P.G.P., S.P.R.S., ROS. SOC. U. S. VII°, ETC.

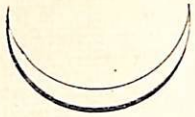
Translated from the Original Arabic, and Illustrated, by

ALBERT L. RAWSON, LL.D.

GRAND ORIENT.

كبير السراق

1900



لا اله الا الله

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سلطاني كبير مجلس من لاحوية

THE IMPERIAL COUNCIL OF THE ORDER

For the United States of America.

MACGOWAN & SLIPPER, Printers,
30 Beekman St., New York.

مقدمة

بسم الله الرحمن الرحيم

هو كتب مغير حامع مختصر وهو فيما بين كتبه المبسوطة ومختصراته المضبوطة اكثر هابد اولاً واقربها تناولاً وهو مع صغ حجمه ووجازة نظمه بحر محيط بدرر الحقايق وكنز اودع فيه نقود الدتايت ومع هد الايخلو من نوع التعقيد والحسو والتطويل

كالم باهر الانتظام

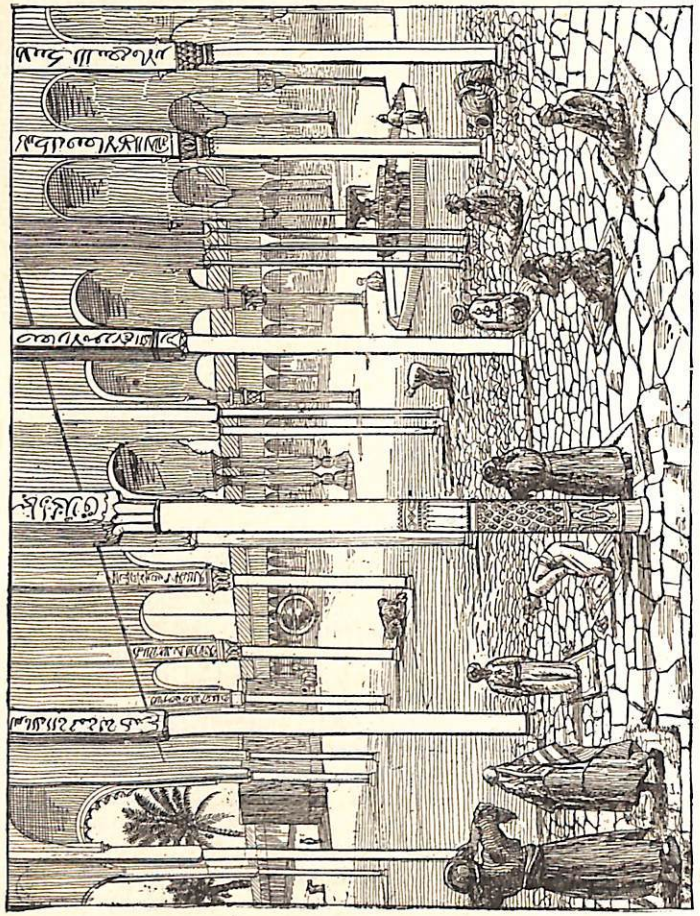
[TRANSLATION.]

ALPHA AND OMEGA.

In the Name of God, the Merciful, the Compassionate!

This is a manual, compact, comprehensive, compendious, useful, and among all books, whether they be more diffuse or less extensive compendiums, this is the one most often consulted, and the most readily understood; and although it is small in size and brief in arrangement, it is a sea containing in itself pearls of truth (gems of verities), and a treasure in which are deposited sums of subtleties; and is replete with intrinsic symbolism, difficult to penetrate, and impossible to all except to the initiated.

TREASURES OF WISDOM.



2, 3, 9, 11, 1, 5, 8, 4, 2, 10, 15, 17, 16, 7, 13, 6, 12, 14.

PILGRIMS PRAYING UNDER THE PORCH OF THE KAABA, AT MECCAH.

A. A. O. A. M. S.

قليم عربي اخويه اشراف لامن سرّي مسزيد

Ancient Arabic Order of Nobles of the Mystic Shrine.

امل وتاريخ

ORIGIN AND HISTORY.

بسم اِلَله ارَحَم الرَّاحَمين

In the Name of God, the Merciful, the Compassionate!

THE Order of the Nobles of the Mystic Shrine was instituted by the Mohammedan Kalif Alee (whose name be praised!), the cousin-german and son-in-law of the Prophet Mohammed (God favor and preserve him!), in the year of the Hegira 25 (A.D. 656), at Mekkah, in Arabia, as

تـفـتـيش

an Inquisition, or Vigilance Committee,

اجري الـعـدل تـعـذيب

to dispense justice and execute punishment

upon criminals who escape their just deserts through the

tardiness of the courts, and also to promote religious toleration among

اقـوام

cultured men of all nations.

The original intention was to form

لیـاقـة خـالص .

a band of men of sterling worth,

who would, without fear or favor, upon a valid accusation, try, judge, and execute, if need be, any criminal, within the hour, having taken precaution as to secrecy and security. The "Nobles" perfected their organization, and did such prompt and efficient work that they excited alarm, and even consternation, in the hearts of the evil doers in all countries.

The Order is yet one of the most highly favored among the many secret societies which abound in Oriental countries, and gathers around its shrines a select few of the best educated and cultured classes. Their ostensible object is to increase

یـقـیر مومنین

the faith and fidelity of all true believers

in Allah (Whose Name be exalted!). The secret and real purpose can only be made known to those who have encircled the Mystic Shrine, according to the instructions in "The Book of the Statutes and Regulations of the Imperial Grand Council."

Its membership in all countries includes Christians, Israelites, Mooslim, and men in high positions of learning and of power. One of the most noted patrons of the Order is the present (1878) Khedive of Egypt, whose inclination toward Christians is well known.

The Nobles of the Mystic Shrine are sometimes mistaken for certain orders of the Dervishes, such as those known as the Hanafeeyeh, Rifaeeyeh, Sadireeyeh, and others, either howling, whirling, dancing, or barking; but this is an

error. The only connection the Order ever had with any sect of Dervishes was with that called the Bektash (White Hats). This warlike sect undertook to favor and protect the "Nobles" in a time of great peril, and have ever since been counted among its most honored patrons.

The famous Arab known as the Bektash, from a peculiar, high, white hat or cap which he made from a sleeve of his gown, the founder of the sect named in his honor, was an imam in the army of Sultan Amurath I., the first Mohammedan who led an army into Europe, A.D. 1360. This sultan was the founder of the military order of the Janizaries (so called because they were freed Christian captives who were adopted into the faith and the army), although his father Orkhan began the work. Bektash adopted a white robe and cap, and instituted the ceremony of kissing the sleeve.

The Bektash Dervishes are numbered by many hundred thousands, and they have several branches or off-shoots, which are named after the founder of each. Among the most noted of them are the Darkaweeyeh, the Khowaneeyeh, the Abd el-Kader el-Bagdadeeyeh, and the Eesaweeyeh, who have their headquarters at Cairo in Egypt, Damascus, and Jerusalem in Palestine, Smyrna and Broosa in Asia Minor, Constantinople and Adrianople in Turkey in Europe, Teheran and Shiraz in Persia, Benares and many other cities in India, Tangiers in Morocco, Oran in Algiers, and at Mekkah in Arabia, where all branches and sects of Dervishes are represented at the annual meeting, which is held during the month of pilgrimage.

The Bektasheeyeh's representative at Mekkah is a Noble of the Mystic Shrine, is the chief officer of the Alee Temple of Nobles, and was in 1877 the chief of the Order in Arabia. The chief must reside either at Mekkah or at Medinah, and in either case must be present in person or by deputy in Mekkah during the month of pilgrimage.

The Egyptian Order of Nobles has been independent of the Arabian, except the yearly presence of the deputy in Mekkah, since the expedition of Ibraheem Pasha, the son of Mohammed Alee, the great Pasha of Egypt, in 1818, when the Wahhabees were conquered.

The Wahhabees were a sect of fanatical Puritans who threatened to override all other power in Arabia. Since Ibraheem's conquest they have continued only as a religious sect without direct interference with the government. They are haters and persecutors of all other sects, and are especially bitter against all Dervishes, whom they denounce as heretics and the very essence of heresy and abomination. In this conduct they violate a strict and oft-repeated saying of the Prophet Mohammed (God favor and protect him!), which is, "He who casts on a believer the slur of infidelity is himself an infidel."

All Mohammedans respect every one who has been circumcised, and who will repeat the formula of the creed, "There is no deity but Allah," without reference to what his private belief may be, for they have a maxim,

ال بتن لا لله

"The interior belongs to God alone."

The Nobles of the Mystic Shrine are eminent for their broad and catholic toleration. The Noble who holds to a belief in a SUPREME or MOST HIGH is never questioned as to any definition of that belief. The finite cannot define the infinite, although it may be conscious of its existence.

The character of the Order as it appears to the uninitiated is that of a politico-religious society. It is really more than such a society could be; and there are hidden meanings in its simplest symbols that take hold on the profoundest depths of the heart. We may illustrate by an example. There are rays of light about the Sphinx and Pyramid. Each ray is numbered and has its appropriate signification. In general, Light is the symbol of intelligence. Through intelligence the world is governed, and the spread of knowledge renders crime and meanness unprofitable, and, through the scheme of the Order, impossible for the criminal to escape a just punishment.

Among the modern promoters of the principles of the Order in Europe, one of the most noted was Herr Adam Weishaupt, a Rosicrucian (Rosy Cross Mystic), and professor of law in the University of Ingolstadt, in Bavaria,

who revived the Order in that city on May 1, 1776. Its members exercised a profound influence before and during the French Revolution, when they were known as the Illuminati, and they professed to be teachers of philosophy: to ray forth from their secret society the light of science over all mankind without fear or favor; to diffuse the purest principles of virtue; in short, restating the teachings of Aristotle, Pythagoras, Plato, Confucius, and other philosophers. From the central society at Ingolstadt branches spread out through all Europe. Among the members there are recorded the names of Frederick the Great, Mirabeau, a Duke of Orleans, many members of royal families, literary, scientific, and professional men, including the illustrious Goethe, Spinoza, Kant, Lord Bacon, and a long list besides, whose works enlarge and free the mind from the influence of dogma and prejudice.

Frequent revolutions in Arabia, Persia, and Turkey have obscured the Order from time to time, as appears from the many breaks in the continuity of the records at Mekkah, but it has as often been revived. Some of the most notable revivals are those at Mekkah and Aleppo in A.D. 1698 (A.H. 1110), and at Cairo in A.D. 1837 (A.H. 1253), the latter under the protection of the Khedive of Egypt, who recognized the Order as a powerful means of civilization.

Among the renowned patrons of the Order in Arabia was the Imam or Shayk Abu il-Barakat Abd-Ullah Ibn Ahmad Alnasafi, well known among scholars by his title of Hafiz-uddeen, and who died A.D. 1330 (A.H. 710).

Arabic writers say of him that he was

الامام الخبير سيد الاحرار والهمام النحرير
سند الاخيار بديع الفضل في الاعصار
مارأت مثله الابصار مولاناحافظ الدين

"The scientific and learned Imam, the Lord of the ingenuous and the gifted prince, the support of the excellent, a

rare example of manly virtue in the ages, our eyes never beheld his equal, our Lord the teacher and guardian of our Order."

The poet Hafiz is honored in Persia as Byron is in England, and their works are similar in many respects, treating of wine and women with an unequalled richness of vocabulary and ideality. Strict Mohammedans reject the writings of Hafiz as too suggestive, but yet he is more widely read than any other writer in the East by members of the Order, who alone can fully appreciate the many secret allusions in his verse.

In the year A.D. 804, during a warlike expedition against the Byzantine emperor Nikephorus, the most famous Arabian Kalif, Haroon al-Rasheed, deputed a renowned scholar, Abd el-Kader el-Bagdadee, to proceed to Aleppo, Syria, and found a college there for the propagation of the religion of the Prophet Mohammed (God favor and preserve him!). The work and college arose, and the Order of Nobles was revived there as a part of the means of civilization.

Nearly three centuries after the death of the great Kalif and patron of learning, the Order of Nobles was revived at Bagdad by Abd el-Kader Ghilanee, a noted Persian, an eminent doctor of the Soofi sect, A.D. 1160.

Among the traditions of the Order occurs this very significant record: "In no single instance has the government in any country ventured openly to oppose the silent, secret workings of the 'Nobles,' although the secret agents of the government are always present and exercise a careful surveillance in every 'Mystic Temple.'"

The leading spirits of the Order are found in every circle of the higher classes, even including the functionaries of government, and exert an influence in proportion to their position, dangerous to the vicious, beneficial to the virtuous.

The Order of Nobles of the Mystic Shrine in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the secret of its profound grasp on the intellect and heart of all cultured people.

The Ritual now in use is a translation from the original Arabic, found preserved in

كنفسي حلب

the archives of the Order at Aleppo, Syria,

whence it was brought, in 1860, to London, England, by

رزق لله حسّون افنّلي

Rizk Allah Hassoon Effendee,

who was the author of several important works in Arabic, one of which was a metrical version of the Book of Job. His "History of Islam" offended the Turkish government because of its humanitarian principles, and he was forced to leave his native country. He was a ripe scholar in Arabic poetry and the general literature of the age, and his improvements in the diction of certain parts of the ritual of the Shrine Temple are of great beauty and value.

In the year 1698 the learned Orientalist Luigi Marracci, who was then just completing his great works, "The Koran in Latin and Arabic, with Notes," and "The Bible in Arabic," at Padua, in Italy, was initiated into our Order of Nobles, and found time to translate the ritual into Italian. The initiated will be able to see how deeply significant this fact is when the history of the Italian society of the "Carbonari" is recalled. The very existence of Italian Unity and Liberty depended largely on the "Nobles," who were represented by Count Cavour, Mazzini, Garibaldi, and the King Victor Emanuel.

Although Marracci was confessor to His Holiness Pope Innocent XI. for several years, yet he was censured by the College of the Propaganda at Rome for having aided and abetted the work of a secret society, and the book was condemned to be burnt. A few copies were saved, and one is still preserved in the library of the Synagogue which stands just inside the ancient Roman gate of the city of Babloon, called by the Arabs Fostat in the Middle Ages, and now known as Old Cairo.

In making the present version the translator has had the benefit of the work of Alnasafi, of Marracci, and of Hassoon. The rendering is literal where the idiom permitted, except where a local reference required the substitution of American for Oriental names of cities.

The work has been perfected under the supervision of Dr. Walter M. Fleming, 33°, Sovereign Grand Inspector General, A.·. A.·. S.·. Rite, and Past Eminent Commander of Columbian Commandery, No. 1, Knights Templar, New York, who received his instructions and authority from Rizk Allah Hassoon Effendee, who had competent jurisdiction for America.

The Ritual is known in Arabia as

عمدة الدولة

"The Pillar of Society,"

which is an honorary title given only to persons of very great distinction in the service of truth, justice, and mercy, and the support of learning and culture, and was by courtesy attached to this work as originally written by the renowned Alnasafi the Hafiz, the Persian poet.

The salutation of distinction among the Faithful is,

السلام عليكم

"Es Selamu Aleikum!"—"Peace be with you!"

to which is returned the gracious wish,

عليكم السلام

"Aleikum es Selaam!"—"With you be Peace!"

The JEWEL of the Order is

هلال

a Crescent,

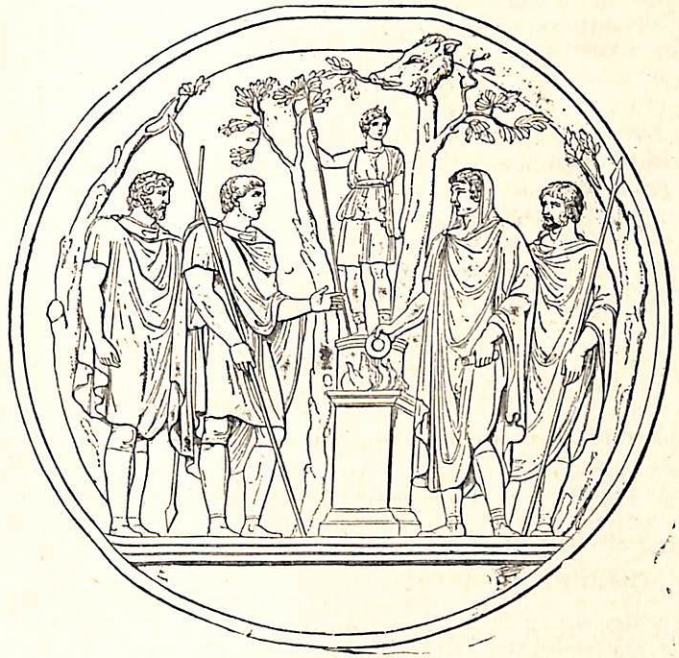
formed of any substance. The most valued materials are the claws of the Royal Bengal tiger, united at their bases in a gold setting which includes their tips, and bears on

one side of the center the head of a sphinx, and on the other a pyramid, urn, and star; with the date of the wearer's reception of the Order, and the Arabic motto,

قوّة وغضب

Arabic, "Kuwat wa Ghadab."
Latin, "Robur et Furor."
English, "Strength and Fury."

The crescent has been a favorite religious emblem in all



Celebration of the Mysteries in the Grove or Diana.

ages in the Orient, and also a political ensign in some countries, such as in modern Turkey and Persia. The

ancient Greeks used the crescent as an emblem of the universal Mother of all living things, the Virgin Mother of all souls, who was known as Diana, Artemis, Phœbe, Cynthia, and other names, varying with the character of her attributes in different localities. The chief seat of the Diana cult and worship was at Ephesus, and the great temple built in her honor at that city was the pride and glory of the Greeks.

The secret knowledge symbolized by the crescent has always had its devotees, in every age, in all civilized countries, and it is yet the master-key to all wisdom. The Greek philosopher Plato, when asked the source of his knowledge, referred to Pythagoras. If we consult the writings of Pythagoras, we shall find that he points to the far East, whence he derived his instruction. In imitation of the humility of the wisest of mankind, we look to the East for light, and find placed there the beautiful emblem of new-born light, the CRESCENT.

This is yet only a symbol, and refers to a higher and purer source,

شمس

the great fountain of light, the SUN,

which is also an emblem of the Great First Cause, of Light and Intelligence. Thus do we lead the mind of the initiate step by step from the sterile and shifting sand of the desert, which typifies ignorance and darkness, into the halls of science, the chambers of culture, until he stands in the presence of the emblem of Light and Intelligence, in possession of the key that will open to the diligent inquirer every truth in nature's wide domain.

The Roman Church uses the crescent symbol in the pictures of Mary the Virgin in the Immaculate Conception, where, as in Murillo's celebrated painting, the Virgin is standing on the center of the crescent, the horns of which are turned up.

For esoteric reasons we hang the horns pointing downward, representing the setting moon of the old faith at the moment of the rising sun of the new faith in the brotherhood of all mankind—the essential unity of humanity as of one blood, the children of one fatherhood.

This use of the crescent is not to be confounded with that made in

اخرية لاهلال

"The Order of the Crescent,"

which was established by Sultan Selim III., soon after his accession in 1789, and which is conferred on Christians chiefly for eminent merit or services to the Turkish government.

The Turkish military order called

اخوية لامجيلي

"The Order of the Mejidie"

also uses the crescent, not simply, but combined with a sun and seven triple rays.

The Russian Church has always used the crescent surmounted by the cross, as typical of the triumph of the Christian over the Mohammedan faith.

The constitutional authority for promulgating the principles and practice of the Order was confided to Dr. Walter M. Fleming, 33°, and his associates, A. L. Rawson, 33° (Arabic Translator), William J. Florence, 32°, Edward Eddy, 33°, Daniel Sickels, 33°, Charles T. McClenachan, 33°, John W. Simons, 33°, Albert P. Moriarty, 33°, Aaron L. Northrop, 33°, Sherwood C. Campbell, 32°, Oswald Merle d'Aubigné, 32°, James S. Chappell, 32°, John A. Moore, 32°, George W. Millar, 32°, and William S. Paterson, 33°, all prominent Ancient Accepted Scottish Rite Masons and Knights Templar of New York City, who instituted the first Temple of the Order in that city under the title of "Mecca Temple, Nobles of the Mystic Shrine."

Ill.·. Walter M. Fleming, 33°, was chosen as its presiding officer, who is called

شيخ

"The Shayk, or the Ancient,"

and also the Illustrious Grand Potentate. He is known in the Persian temples as

شيخ اعلي

"The Shayk Alee,"

that is to say, the Supreme Shayk.

Four of the original members having been removed by Asrael to

علم الغيب

"The Unseen Temple"

in the heavens, the remaining associates refrained from any public action until December, 1875, when Mecca Temple was opened in full form, and work begun under the present Ritual.

On June 6, 1876,

سلطاني كبير مجلس من لا اخوية

"The Imperial Grand Council of the United States"

was formed, and its officers elected, as in Arabia, for the term of three years. (For particulars see "The Book of the Statutes and Regulations of the Imperial Grand Council.")

The prerequisite for membership in Europe, Asia, Africa, and America is the 32° A.·. A.·. S.·. Rite (18° in England), or a Knight Templar, in good standing.

Subordinate Temples have been chartered in nearly every State of the Union, by dispensation or in other constitutional manner, under the authority of the Imperial Grand Council.

The generous proposition to make the Order of Nobles an organization for the exercise of charity, the improvement of the mind, and an ally of the Fraternity of Freemasonry in the United States, was primarily adopted by the Imperial Grand Council.

وخل نابر حمة الله راخه

By the grace of God we have found repose!

بسم الله ارحم الراحمين

STATUTES AND REGULATIONS

OF THE

IMPERIAL COUNCIL,

سلطاني كبير مجلس من لا اخوية

ANCIENT ARABIC ORDER

OF THE

NOBLES OF THE MYSTIC SHRINE,

قليم عربي اخويه اشراف لامن سرّي مسزيد

FOR

THE UNITED STATES OF AMERICA.

ORGANIZED JUNE 6, 1876.

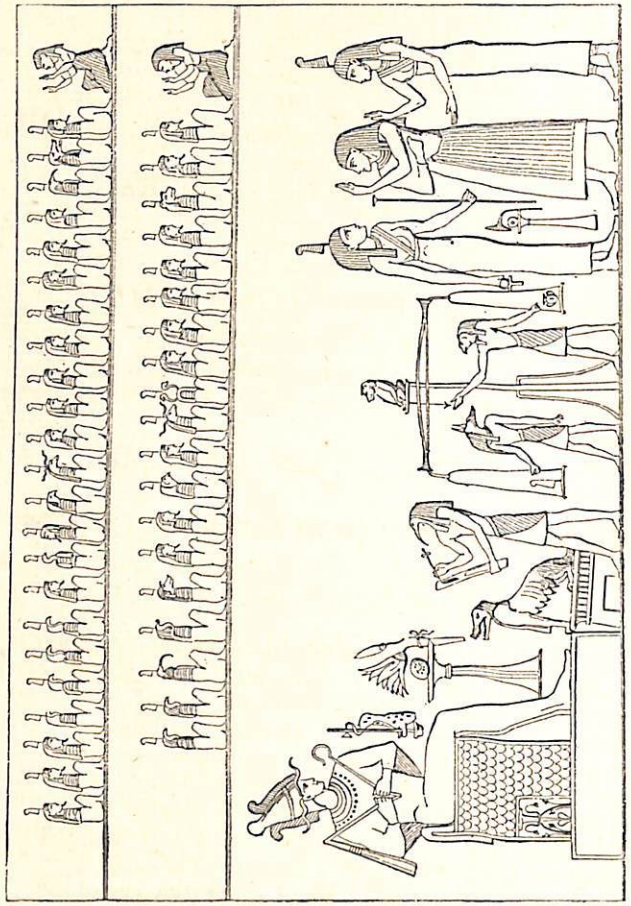
GRAND ORIENT:

كبير السراق

NEW YORK.

1300

THE TEMPLE OF THE TRUTHS.



THE FORTY-TWO JUDGMENTS.

غليم عربي اخويه اشراف لامن سرّي مسزيد

STATUTES AND REGULATIONS

OF THE

IMPERIAL COUNCIL

OF THE

Ancient Arabic Order of Nobles of the Mystic Shrine,

FOR

THE UNITED STATES OF AMERICA.

ORGANIZED JUNE 6, 1876.

THE IMPERIAL COUNCIL.

HOW CONSTITUTED.

SECTION I.—The Imperial governing Body of the Ancient Arabic Order of the Nobles of the Mystic Shrine shall be styled

سلطاني كبير مجلس من لا اخوية

The Imperial Council for the United States of America,

and shall consist of "Active Members" not exceeding the number of one for each State and Territory in the United States.

The first four officers of all the subordinate Temples in each State or Territory shall, within one month of the Triennial Session of the Imperial Council, select three Active Members for the succeeding Triennial Term. When Temples have been established in more than twelve and less than twenty-two States and Territories, they shall select two Active Members for the succeeding Triennial Term. When Temples have been established in more than twenty-two States and Territories, they shall select one Active Member for the succeeding Triennial Term.

Immediately after the Address of the Most Illustrious Grand Potentate and the receipt of the Reports of Officers at the Triennial Session, the Committee on Jurisprudence

and Laws shall determine as to the Credentials of the newly-elected Active Members, who shall thereupon assume the duties of Active Membership, in the place of those whose term as Active Members shall have expired, and who shall proceed to fill the number of the Active List as authorized in this Section.

Each Active Member when present shall be entitled to one vote in the proceedings of the Imperial Council. The Most Illustrious Grand Potentate, in case of a tie, shall be entitled to the casting vote.

Nine Active Members shall constitute a quorum for the transaction of business.

Active Members must continue to be Life Members or Contributing Members of subordinate Temples.

All Past Potentates, who are contributing Members of subordinate Temples, and all Past Active Members and present Potentates shall be considered Associate Members of the Imperial Council; entitled to a seat in the Imperial Council, with the right of voice, but not of vote.

Active Members only shall be entitled to mileage and per diem expenses when in attendance at the Sessions of the Imperial Council.

OFFICERS.

SECTION II.—There shall be thirteen officers, who shall be designated and take rank as follows:

I. MOST ILLUSTRIOUS GRAND POTENTATE.
II. VERY ILLUSTRIOUS DEPUTY GRAND POTENTATE.
III. ILLUSTRIOUS GRAND CHIEF RABBAN.
IV. ILLUSTRIOUS GRAND ASSISTANT RABBAN.
V. ILLUSTRIOUS GRAND HIGH PRIEST AND PROPHET.
VI. ILLUSTRIOUS GRAND ORIENTAL GUIDE.
VII. ILLUSTRIOUS GRAND TREASURER.
VIII. ILLUSTRIOUS GRAND RECORDER.
IX. ILLUSTRIOUS GRAND FIRST CEREMONIAL MASTER.
X. ILLUSTRIOUS GRAND SECOND CEREMONIAL MASTER, or STANDARD BEARER.
XI. ILLUSTRIOUS GRAND MARSHAL.
XII. ILLUSTRIOUS GRAND CAPTAIN OF THE GUARD.
XIII. ILLUSTRIOUS GRAND OUTER GUARD.

The officers shall be elected by ballot and by a majority vote at the Triennial Session, and shall hold their offices until their successors are elected and installed.

Vacancies in office, from whatever cause, shall be filled by election at a Stated or Special Session; all the Active Members being duly notified of such purpose.

VACATION OF OFFICE.

SECTION III.—Any Active Member of the Imperial Council who shall remove and reside permanently out of its jurisdiction, be suspended or expelled by a subordinate Temple, or found guilty of a criminal offence by any State court of justice, shall thereby have vacated his office.

POWERS OF THE IMPERIAL COUNCIL.

SECTION IV.—The Imperial Council being the supreme authority, its decisions on all questions appertaining to the Order shall be final. It shall have the exclusive right to control all the subordinate Temples of the Order within the jurisdiction of the United States. It has power to enact Laws, Statutes, and Regulations; to issue Edicts; to amend or repeal the same; to grant Dispensations and Charters for holding Temples of the Ancient Arabic Order of the Nobles of the Mystic Shrine within this jurisdiction; and to amend or revoke the same.

It may censure, suspend, and erase Temples; and try, discipline, suspend, or expel its members for violation and disobedience of its Statutes, Regulations, and Edicts.

It shall fill vacancies created under Section III. of these Statutes for the remainder of the Triennial Term, by a majority vote, at a Stated or Special Session; but such vacancy shall be filled by election from the State in which the vacancy was created.

It shall promulgate the Ritual; decide all appeals from its subordinates or their members; and do all lawful acts to promote the general interests of the Order.

SESSIONS.

SECTION V.—The Stated Sessions of the Imperial Council shall be held annually, in each calendar year, at such time and place as may have been decided at a previous Session, and its elections shall he held at each Triennial Session.

SECTION VI.—The Most Illustrious Grand Potentate shall have power to call Special Sessions in any emergency, at any time and place, in his discretion, due notice to be given to each subordinate Temple, and each Member of the Imperial Council, stating the business to be considered; and no other business than that specified in the call or summons shall be transacted.

DIRECTORY.

SECTION VII.—There shall be a "Directory" of three Active Members of the Imperial Council, a majority of whom shall have the power, during the interim of the Sessions of the Imperial Council, as a tribunal, to determine all questions of disputes between Temples, and to harmonize the same, or to exercise adjudicatory and executive powers, which shall be final until the succeeding Session of the Imperial Council, to which it shall report for final disposition. It shall have power to determine all questions at issue, as a Court of Resort, in matters pertaining to Officers of Temples, and the supervision and enforcement of the Ritual as promulgated; and shall possess all powers needful, in their judgment, for the benefit of the Order, not in conflict with the authorized powers laid down specifically for other Officers and Committees in the Statutes and Regulations. They shall also have the power to issue Dispensations to seven or more petitioners, having the constitutional qualifications, empowering them to form and open a Temple of the Ancient Arabic Order of the Nobles of the Mystic Shrine, which, however, shall be subject to the Statutory requirements. The first Directory shall be appointed for the ensuing year, and thereafter elected triennially. The Directory shall report all its transactions to the Imperial Council annually.

COMMITTEES.

SECTION VIII.—The following Standing Committees, each consisting of three members, shall be appointed by the Most Illustrious Grand Potentate, who shall examine and report to the Imperial Council upon the several matters referred to them:

I. TRANSACTIONS OF THE GRAND OFFICERS.
II. DISPENSATIONS AND CHARTERS.
III. FINANCE AND ACCOUNTS.
IV. GRIEVANCES AND APPEALS.
V. JURISPRUDENCE AND LAWS.
VI. MILEAGE AND PAY OF REPRESENTATIVES.

ELECTION OF OFFICERS.

SECTION IX.—The election for officers shall be held at such time during the Triennial Session as may be determined by the Imperial Council.

VOW OF OFFICE.

SECTION X.—The officers of the Imperial Council, and of every subordinate Temple in this jurisdiction, before they enter upon the exercise of their respective duties, shall take the following obligation:

"I (name in full) do solemnly promise and vow that I will faithfully, and to the best of my ability, discharge the duties of the office to which I have been elected, and that I will strictly conform to the requirements of the Statutes, Regulations, and Edicts of the Imperial Council for the United States of America."

DECISION OF QUESTIONS.

SECTION XI.—All questions shall be decided by a majority of votes, except alterations of these Statutes, as hereinafter provided for.

FIRST FOUR OFFICERS—POWERS AND DUTIES.

SECTION XII.—The Most Illustrious Grand Potentate shall be elected for the term of three years, and may be re-elected.

He shall preside over all Stated and Special Sessions in this jurisdiction at which he is present, exercise a watchful supervision over all the subordinate Temples, and see that the Statutes, Regulations, and Edicts of the Imperial Council are duly and promptly observed.

The Very Illustrious Deputy Grand Potentate, in the event of the death, removal, or physical disability of the Most Illustrious Grand Potentate, shall act, with full power, in his place and stead until the disqualification is removed. At all other times he shall perform such duties as may be designated by his Superior.

The Illustrious Chief Rabban and Illustrious Assistant Rabban, in the absence of their Superiors, shall severally and respectively assume the responsibilities and discharge the duties of their superior officers, according to rank. At all other times they shall discharge the duties traditionally appropriated to their respective stations.

DISPENSATIONS FOR TEMPLES.

SECTION XIII.—The Most Illustrious Grand Potentate shall have power, during the recess, to grant Letters of Dispensation to seven or more petitioners, properly recommended, possessing the Statutory qualifications, empowering them to form and open a Temple of the Ancient Arabic Order of the Nobles of the Mystic Shrine. This Dispensation shall cease at the next Annual Session of the Imperial Council, or be continued, recalled, or a Charter granted by order of the Imperial Council.

RECOMMENDATION OF DISPENSATION.

SECTION XIV.—No Dispensation shall be issued unless the petition shall be recommended by the nearest Temple of the Order, and the petitioners give satisfactory evidence of good standing, of a suitable place of meeting, of possessing or having the ability to procure proper furniture and paraphernalia for the use of the Temple, and of being competent to conduct intelligently the ceremonies, work, and government thereof.

CONFERRING ORDERS "AT SIGHT."

SECTION XV.—The Most Illustrious Grand Potentate may confer the Orders "at sight," but only for the purpose of organizing new Temples under Dispensation, and the fees therefor shall be returned to the Imperial Council. The minimum fee in such cases shall be five dollars for each member.

THE GRAND TREASURER.

SECTION XVI.—It is the duty of the Illustrious Grand Treasurer to attend all Sessions of the Imperial Council, with the books and papers of his office. He shall receive all moneys from the Illustrious Grand Recorder, giving his receipt therefor. He shall pay all orders authorized to be drawn on him by the Imperial Council; and, before entering upon the duties of his office, give his bond to the Most Illustrious Grand Potentate in the sum of one thousand dollars; and shall, at each Annual Session, render a correct account of his receipts and disbursements; and at the expiration of his term of office, he shall deliver to his successor all moneys, books, papers, or other property that may be in his possession, or under his control, as Grand Treasurer.

THE GRAND RECORDER.

SECTION XVII.—The Illustrious Grand Recorder shall attend all sessions of the Imperial Council, and keep a true record of all proceedings of the same, proper to be written, and all Dispensations and Charters issued by its authority. He shall collect all revenue due the Imperial Council, and pay the same to the Illustrious Grand Treasurer, taking his receipt therefor.

He shall make an annual report of his accounts, and also the returns of all subordinate Temples, showing the present and past officers and members of each; also the admissions, rejections, suspensions, expulsions, resignations, and deaths. He shall have his books, papers, and accounts present at the opening of each Annual Session,

prepared for examination by the Committee on Finance and Accounts; shall have in custody the Official Seal of the Imperial Council, and affix it to all official communications, notify the members of the Imperial Council of the Annual and Special Sessions, and perform such other duties, appertaining to his office, as may be required; and at the expiration of his term of office, deliver to his successor all books, papers, or other property in his possession belonging to the Imperial Council.

OTHER OFFICERS.

SECTION XVIII.—The remaining officers are to perform such duties as are appropriate to their several stations, or as may be assigned to them by the Imperial Council or the Most Illustrious Grand Potentate.

COMMITTEES.

SECTION XIX.—I. *Transactions of the Grand Officers.*—They shall have charge of all the reports of the Grand Officers, with the documents referred to, and report, by resolution or otherwise, what action should be taken, if any, by the Imperial Council.

II. *Dispensations and Charters.*—They shall particularly examine the work and records of the Temples under Dispensation or Charter, and report to the Imperial Council such action as they shall deem proper.

III. *Finance and Accounts.*—It shall be their duty to examine the books and vouchers of the Illustrious Grand Treasurer and Illustrious Grand Recorder, settle and balance the same, and report to the Imperial Council the actual condition of the finances. All applications for a remission of fees and dues by subordinate Temples shall be referred to this Committee, who shall report thereon to the Imperial Council

IV. *Grievances and Appeals.*—All matters of controversy and grievance brought before the Imperial Council shall be referred to this Committee, whose duty it shall be to examine into the same, and report the action thereon to the Imperial Council.

V. *Jurisprudence and Laws.*—To them shall be referred all propositions to revise, alter, or amend the Statutes, Regulations, and Edicts of the Imperial Council, as well as all other matters on questions of law or usage, and they shall report thereon, in writing, to the Imperial Council.

VI. *Mileage and Pay of Representatives.*—To them shall be referred all matters pertaining to the mileage and pay of Representatives, and they shall report, by resolution or otherwise, what action should be taken, if any, by the Imperial Council.

DEPUTIES.

SECTION XX.—Every State of the United States shall be entitled to one Deputy, but in no case shall there be more than five Deputies in one State. The powers of a Deputy shall be limited to the boundary of the State in which he resides, unless specially authorized by the Most Illustrious Grand Potentate or the Directory in a specific transaction.

A Deputy, or any other officer now possessing the power to confer the Order of the Nobles of the Mystic Shrine, shall not exercise such power until the name or names of the person or persons and the circumstances relating thereto have been submitted to the Most Illustrious Grand Potentate, or to the Directory, and consent first had.

Deputies shall have the power to issue dispensations for holding elections of officers in Temples, and for filling vacancies in office by election, and to them the By-laws shall be submitted for approval as to whether they are in compliance with the Statutory requirements; and to exercise all such powers and functions as the Most Illustrious Grand Potentate or the Directory may in their respective capacities authorize.

Every Deputy shall report to the Imperial Council at its Annual Session all his transactions exercised in that capacity during the year.

Deputies at present holding office shall retain their several offices and perform the functions herein designated until the next Triennial Session only, unless re-elected thereto.

Deputies shall be elected thereafter triennially, and until the next election the Most Illustrious Grand Potentate or the Directory are hereby authorized to appoint Deputies where in their judgment the same may be necessary, not exceeding the number limited in the Statutes.

FEES AND REVENUE.

SECTION XXI.—The Revenue of the Imperial Council shall be derived from the following sources:

For every Dispensation to form and open a Temple, which shall include the Charter, if afterwards granted, Fifty Dollars ($50).

For every Knight receiving the Order of Nobles of the Mystic Shrine shall be paid Two Dollars ($2), (which includes a Diploma of the Imperial Council), which shall be forwarded immediately to the Illustrious Grand Recorder, who shall forthwith issue a Diploma of the Imperial Council.

Every subordinate Temple shall pay annually to the Imperial Council, in accordance with its membership, the following sum:

For 100 Members or less, . . . Ten Dollars ($10).
For 101 to 200 Members, . . Twenty Dollars ($20).
For 201 to 300 Members, . . Thirty Dollars ($30).
For 301 to 400 Members, . . Forty Dollars ($40).
For every hundred Members or less in addition to the above, . . . Ten Dollars ($10).

The Dues shall accompany the Annual Return of every Temple to the Imperial Council.

THE RITUAL.

SECTION XXII.—The Ritual, as promulgated by the Imperial Council for the use of the Order in this jurisdiction of the United States, shall be adopted uniformly by every Temple, and no alterations or additions shall be made in the Ritual, except by authority of the Most Illustrious Grand Potentate or the Imperial Council, and any departure therefrom will be regarded as an indignity to the same.

REGALIA.

SECTION XXIII.—The emblems, jewels, and uniforms for every office in this Order, as promulgated by the Imperial Council in the Ritual and the Statutes, shall be strictly adhered to, and any variation therefrom will be a violation of these Statutes.

EMBLEMS AND JEWELS.

The Emblems and Jewels of the Mystic Shrine are the characteristic Insignia of the Oriental nation from which the Order emanates. They are the Crescent, Pyramid, Sphinx Head, Panther-Bodied Female Sphinx, the Urn, Sun, Moon, Stars, etc., and are used to decorate the Tombs, Banners, Draperies, Costumes, Regalia, etc. In mourning drapery, the combination is the Sun with rays, Moon, and Stars.

CRESCENT.

The original and universal Emblematic Jewel is the Crescent, formed of two nails from a Tiger's Paw, united at their bases with a band of gold, and a ring at the base to suspend it as a charm or jewel, to be hung points downward. The gold band should be decorated with the Sphinx Head on one side, a Pyramid with the Urn upon it on the other; the name of the owner, and the date of his receiving the Order, engraved upon the sides; and inside the circle "Allah," or God, and the motto of the Order, which is "Robur et Furor," and signifies "Strength and Fury." Every Noble of the Mystic Shrine is entitled to wear this Jewel.

COSTUMES AND JEWELS OF OFFICERS.

Grand Potentate.—(Velvet) Purple Robe, or Domino, flowing sleeves, trimmed with Yellow or Gold Braid, Yellow or Gold cloth Sash; high, Purple and Yellow silk or satin Turban, with Crescent, gold and jewelled. Jewelled Sceptre, with Crescent at top.

Jewel of Office.—Pyramid, with large gold-surfaced Sun with Rays, and a frowning face or visage in the Sun, suspended from the left breast.

Chief Rabban.—(Velvet) Bright Green Robe, or Domino, full, flowing sleeves, trimmed with Purple, and broad Purple Sash; Green and Purple Turban, with Crescent at front.

Jewel of Office.—Pyramid, with silver Moon, faced, suspended from left breast.

Assistant Rabban.—(Velvet) Blue Robe, or Domino, large flowing sleeves, trimmed with Orange, and broad Orange Sash; Blue and Orange Turban, with Crescent at front.

Jewel of Office.—Gold-faced Pyramid, covered with silver Stars, suspended from left breast.

High Priest and Prophet.—Robe, made of woven metal cloth, Gilt, Silver, and Colored, like damask; flowing sleeves, and fringed, broad, gold and yellow woven metal cloth sash; tall, White Turban, crown shaped, yellow, gold, and black, jewelled; and he carries a Crosier.

Jewel of Office.—Large gold form of Book or Scroll, with Pyramid in Silver on one page, and Crescent on the other, suspended about the neck, hanging in front on the breast.

Oriental Guide.—(Velvet) Orange Robe or Domino, trimmed with Purple; broad purple sash, belt, and sword; Orange and Purple Turban, Crescent in front; and he carries a long Arab staff or spear, trimmed at spear head with orange and purple ribbons.

Jewel of Office.—Pyramid, with gold-surfaced, Panther-Bodied, Female-Headed Sphinx, suspended from left breast.

Treasurer.—Brown or Snuff-colored Robe, or Domino, trimmed with purple; Turban, same material.

Jewel of Office.—Gold-surfaced Pyramid, with two crossed silver Keys on face, suspended from left breast.

Recorder.—Light Brown Robe, or Domino, trimmed with green; Turban, same material.

Jewel of Office.—Gold-surfaced Pyramid, with two crossed silver Quill Pens on face, suspended from left breast.

First Ceremonial Master.—Light Gray Robe, or Domino, flowing sleeves, trimmed with black; Turban, same material; Sash, Belt, Sword, and Spear.

Jewel of Office.—Pyramid, with a pair of crossed silver Spears, suspended from left breast.

Second Ceremonial Master, or Standard Bearer—Dark Gray Robe, or Domino, flowing sleeves, all trimmed with blue; Turban, same material; Sash, Belt, Sword, and Spear.

Jewel of Office.—Pyramid, with two crossed silver Guidon Banners, or Flags, on staff, suspended from left breast.

Marshal.—White Robe, or Domino, trimmed with orange, flowing sleeves, orange Sash; Turban, white, orange, and gold bound; and he carries a Baton or Rod of Direction.

Jewel of Office.—Pyramid, with a gold Sphinx Head with large Crescent, with base on top of head, and points up, suspended from left breast.

Captain of the Guard.—Dark Green Robe, or Domino, flowing sleeves, trimmed with yellow; Turban, same material; yellow Sash, Belt, and Sword.

Jewel of Office.—Pyramid, with two crossed silver Scimeters, suspended from left breast.

Outer Guard.—Dark Blue Robe, or Domino, trimmed with purple; Turban, same material; purple Sash, Belt, and Sword.

Jewel of Office.—Pyramid, with one silver Scimeter, suspended from left breast.

Costumes for additional inside Officers and Members for the ceremonies will be found in the Oriental Ritual.

ENTHRONEMENT.

SECTION XXIV.—Previous to the enthronement of a Grand Potentate elect, the Imperial Council requires his assent to the following Ordinances:

First. Do you solemnly vow, upon your honor, that you will exert your best endeavors to promote the true happiness of vour brother Nobles of the Mystic Shrine?

Second. That you will endeavor to promote the general good of the Order, and preserve the solemnity of the Ceremonies with profound respect and reverence?

Third. That you will not acknowledge or have intercourse with any Temple which does not work under Statutory authority as recognized by the Imperial Council?

Fourth. That you will ever maintain and support the authority of the Imperial Council for the United States, and enforce obedience to its Statutes, Regulations, and Edicts?

Do you submit to all these Ordinances, and promise to observe and practise them faithfully?

SUBORDINATE TEMPLES.

HOW CONSTITUTED.

SECTION XXV.—All regular Subordinate Bodies of the Ancient Arabic Order of the Nobles of the Mystic Shrine are termed Temples, and shall consist of the following officers:

I. ILLUSTRIOUS GRAND POTENTATE..... *Shayk.*
II. ILLUSTRIOUS CHIEF RABBAN.....*Emeer.*
III. ILLUSTRIOUS ASSISTANT RABBAN..... ..*Sahib.*
IV. ILLUSTRIOUS HIGH PRIEST AND PROPHET, *Imam.*
V. ILLUSTRIOUS ORIENTAL GUIDE.....*Ayn.*
VI. ILLUSTRIOUS TREASURER.....*Chayzin.*
VII. ILLUSTRIOUS RECORDER ... .*Katib.*
VIII. ILLUSTRIOUS FIRST CEREMONIAL MASTER, *Wakil.*
IX. ILLUSTRIOUS SECOND CEREMONIAL MASTER, or STANDARD BEARER.....*Alam.*
X. ILLUSTRIOUS MARSHAL.....*Amal.*
XI. ILLUSTRIOUS CAPTAIN OF THE GUARD....*Rays.*
XII. ILLUSTRIOUS OUTER GUARD.....*Hafiz.*

And as many Members as the Temple may admit.

The first seven officers shall be elected annually by ballot. The remaining officers shall be appointed by the Illustrious Grand Potentate.

JURISDICTION OF TEMPLES.

SECTION XXVI.—The jurisdiction of a subordinate Temple shall include no more than the Territory under the jurisdiction of two adjacent Commanderies of Knights Templar of distinct and separate jurisdictions, or the Territory under the cognizance of a Body of the Ancient Accepted Scottish Rite.

GRAND POTENTATE—DUTIES.

SECTION XXVII.—The Illustrious Grand Potentate is specially charged to see that the By-laws of his Temple are duly observed, as well as the Statutes, Regulations, and Edicts of the Imperial Council; that accurate records are kept and just accounts rendered; that regular returns are made to the Imperial Council, and that the annual dues are promptly paid; and that not fewer than two sessions are held annually, of which one shall be held in December.

OFFICERS OF TEMPLES.—DUTIES.

SECTION XXVIII.—The duties of the officers of the Temple shall be those assigned to them in the Ritual, and as traditionally appropriated to them respectively, as also those defined in the Statutes and Regulations.

INITIATION FEE.

SECTION XXIX.—The Initiation Fee for the Order of the Nobles of the Mystic Shrine shall be not less than ten dollars.

PREREQUISITES FOR THE ORDER.

SECTION XXX.—No application for the Order shall be received, unless the applicant is a regular Knight Templar according to the requirements of the Grand Encampment of Knights Templar of the United States of America, or a Thirty-second Degree Mason of the Ancient Accepted Scottish Rite of a regular Supreme Council of said Rite.

Any applicant for initiation and membership in a subordinate Temple without the jurisdiction of the State of

his residence, where there is already established a Temple, shall not be received without the permission of such Temple.

BALLOT ON CANDIDATES.

SECTION XXXI.—If, upon the balloting for a candidate, subsequent to a favorable report, a black ball shall appear, another ballot shall immediately be had, but no more; upon the appearance of a black ball a second time, the candidate shall be declared rejected, and disqualified from making a second application for thirteen weeks.

SPECIAL SESSIONS.

SECTION XXXII.—Special Sessions may be called by the Grand Potentate, but no business can be transacted save that specified in the call. At Special Sessions no petitions for the Ancient Arabic Order of the Nobles of the Mystic Shrine, or for affiliation, can be received; nor can the ballot be spread for candidates; nor can the funds of the Temple be voted away.

DECISION OF QUESTIONS.

SECTION XXXIII.—All questions shall be determined by a majority of votes. Should there be a tie, the presiding officer may give the casting vote.

No appeal from the decision of the Grand Potentate shall lie to the Temple.

NAMES OF TEMPLES.

SECTION XXXIV.—Every Temple formed in this jurisdiction shall select an ancient Arabic or Egyptian name, according to the ancient Laws of the Order.

A list of Arabic names will be found at the end of these Statutes.

SEAL OF TEMPLES.

SECTION XXXV.—Every Temple in this jurisdiction shall have a seal, giving the name thereof, an impression of which shall be deposited with the Illustrious Grand Recorder.

MEMBERSHIP IN TEMPLES.

SECTION XXXVI.—Membership may be terminated by voluntary dimission, on payment of all indebtedness to the Temple; or by expulsion, after due trial, and a vote of three-fourths of the members present when the vote is taken.

Membership is suspended by a member uniting in the formation of a Temple under Dispensation, and dissolved by the granting of a Charter to the new Temple, unless the member gives notice in writing, or personally in open Session, at or before the surrender of the Dispensation, of his intention to resume his former membership.

A member can be in active membership in but one Temple.

HONORARY MEMBERS.

SECTION XXXVII.—Honorary membership may be conferred by subordinate Temples upon any member of this Order, as a compliment, by a majority vote; but such membership confers no rights or privileges.

ELECTION OF OFFICERS.

SECTION XXXVIII.—Every Temple shall hold its annual election at the first stated Session in December, and the installation of officers shall take place immediately or on the first succeeding Session.

ANNUAL RETURNS.

SECTION XXXIX.—Every subordinate Temple shall, on or before the 15th day of January in each year, transmit to the Illustrious Grand Recorder, in such form as shall be furnished, its annual return, accompanied by the dues to the Imperial Council, as provided by Section XXI. of these Statutes.

The initiation fee of two dollars for every initiate shall accompany the annual return, in accordance with Section XXI. of these Statutes.

Any Temple neglecting or refusing to make its annual returns on or before January 15th, accompanied by the fees and dues, shall be notified thereof; and if, after three months' notice, it fail to fully comply, it shall be suspended, until restored by a vote of the Imperial Council.

CESSATION OF TEMPLES.

SECTION XL.—When a Temple is disbanded or dissolved, by neglecting to make its returns, or pay its dues, or by improper conduct, or by death or resignation of its members, it shall be the duty of the last Illustrious Grand Potentate, Treasurer, and Recorder, within three months after its dissolution, to surrender to the Illustrious Grand Recorder the Charter, books, papers, jewels, furniture, and funds of such Temple, together with an inventory thereof.

No Noble of such Temple shall be admitted into any other Temple, nor be entitled to the benefits of the Order, until he shall have paid all his arrears to the Illustrious Grand Recorder.

SUSPENSION OR EXPULSION.

SECTION XLI.—The suspension or expulsion of a Knight Templar in his Commandery, or of a Thirty-second Degree Mason in his Consistory, shall, ipso facto, cause his suspension or expulsion from this Order. His reinstatement by the Commandery or Consistory restores him to his previous standing in this Order.

AMENDMENTS.

SECTION XLII.—Proposed alterations or amendments to these Statutes shall be in writing, and referred to the Committee on Jurisprudence and Laws, who shall report at the next Annual Session of the Imperial Council, when it shall require a vote of two-thirds of the Active Members present to adopt the same.

FORMS.

APPLICATION FOR CHARTER.

TO THE IMPERIAL COUNCIL OF THE ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE FOR THE UNITED STATES OF AMERICA:

The petition of the undersigned respectfully represents that they are Knights Templar, or Sublime Princes of the Royal Secret, 32°, and in good standing as Nobles of the Mystic Shrine, residing in ——, and State of ——, and competent to form and open a Temple of this Order, and to properly discharge the various duties thereof, according to the requirements of the Statutes, Regulations, and Edicts of the Imperial Council of the Order.

Having the welfare and prosperity of the Order at heart, and being desirous of extending the benefits to worthy Knights Templar and Thirty-second Degree Masons, they pray for a Charter of Constitution, empowering them to form, open, and hold a regular Temple of Nobles of the Mystic Shrine, at ——, and State of ——, to be designated as —— Temple; and they beg to recommend Illustrious Noble —— to be the first Grand Potentate of said Temple.

NAME. | RESIDENCE. | PROFESSION. | COMMANDERY. | CONSISTORY.

DIPLOMA OF THE IMPERIAL COUNCIL.

ES SELAMU ALEIKUM!

THE IMPERIAL COUNCIL OF THE ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE:

To all True and Faithful Nobles of the Mystic Shrine:

Know ye, that the Worthy Brother ——, who hath signed his Name in the margin hereof, was regularly Received, Admitted, and Constituted Noble of the Mystic Shrine, in —— Temple of ——, on —— day of ——, 18—, and that he is duly enrolled as such upon the Records of the Order.

In Testimony Whereof, we have hereunto subscribed our Names, and affixed the Seal of the Imperial Council for the United States of America, at its Grand Orient, in the City and State of New York.

{ SEAL. } *Attest:* ——, *Most Illustrious Grand Potentate.*
——, *Illustrious Grand Recorder.*
(Signature)——*Ne Varietur.*

PETITION FOR INITIATION AND MEMBERSHIP.

ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE.

TO THE ILLUSTRIOUS GRAND POTENTATE, OFFICERS, AND MEMBERS OF —— TEMPLE, SITUATED IN ——:

I, the undersigned, hereby declare that I am a Knight Templar (or Thirty-second Degree Mason), in good standing in —— Commandery, No. — (or —— Consistory), situated at ——, State of ——, and respectfully pray that I may be made a Noble of the Mystic Shrine, and become a member of your Temple. If I be found worthy, and my request granted, I promise to conform to all the Ceremonies, Engagements, Statutes, Regulations, and Edicts of your Imperial Council, together with those of your Temple.

Witness my hand, this —— day of ——, 18—.

Recommended and vouched for on the honor of

Sir Knight .....

Sir Knight .....

Signature.....

Age.....

Occupation.....

Residence.....

Fees inclosed.....

PETITION FOR AFFILIATION.

TO THE ILLUSTRIOUS GRAND POTENTATE, OFFICERS, AND MEMBERS OF —— TEMPLE, ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE:

The undersigned, a regular Noble of the Mystic Shrine, initiated in —— Temple, stationed at ——, and last a member of —— Temple, held at ——, as may be seen by the inclosed Certificate of Dimit, respectfully prays that he may be admitted a member of your Temple.

Signature.....

Profession.....

Age .....

Residence.....

Recommended by.....

REPORT ON PETITIONS.

TO THE ILLUSTRIOUS GRAND POTENTATE, OFFICERS, AND MEMBERS OF —— TEMPLE, ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE:

The Committee appointed on the within petition to make the necessary inquiries relative to ——, of —— Commandery, No. —, Knights Templar (or —— Consistory, 32°), situated at ——, being an applicant for initiation and membership (*or*, for affiliation), have performed that duty, and beg leave to report —— of the prayer of the petitioner being granted.

.....
.....
.....
} *Committee.*

Balloted for ——, 18—.

CERTIFICATE OF DIMIT.

ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE.

WHEREAS, Sir Knight and Brother ——, a Worthy Noble of the Mystic Shrine, and a late Member of —— Temple, held at —— under a Charter from the Imperial Council for the United States of America, has regularly withdrawn from said Temple, and conformed to its By-laws, We, the Officers thereof, grant to him this testimonial of his conduct as a Worthy Noble of the Order during his continuance among us, and recommend him to the favorable consideration of all True and Worthy Nobles throughout the Globe.

Witness our hand, and the Seal of the Temple, this —— day of ——, 18—.

Attest: (Signature).....*Ne Varietur.*

{ SEAL. }

Residence.....

Age — years. Profession.....

.....*Grand Potentate.*

.....*Chief Rabban.*

.....*Recorder.*

ANNUAL RETURNS OF SUBORDINATE TEMPLES.

RETURN OF —— TEMPLE, STATIONED AT ——.

TO THE IMPERIAL COUNCIL OF THE ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE FOR THE UNITED STATES OF AMERICA:

OFFICERS FOR THE YEAR 18—.

Ill.. ..... *Grand Potentate.*
Ill..... *Chief Rabban.*
Ill..... *Assistant Rabban.*
Ill..... *High Priest and Prophet.*
Ill..... *Oriental Guide.*
Ill ..... *Treasurer.*
Ill..... *Recorder.*
Ill..... *First Ceremonial Master.*
Ill..... *Second Ceremonial Master, or Standard Bearer.*
Ill ..... *Marshal.*
Ill..... *Captain of the Guard.*
Ill.. ..... *Outer Guard.*

List of Members. (Not required after first Report.)
List of Initiations and Affiliations.
List of Dimits, Deaths, Suspensions, etc.
List of Past Grand Potentates.

Number of Members at last Return.....
" Created during the year.....
" Affiliated and Restored .....
" Memberships lapsed.....

Total Number of Members to date.....

IMPERIAL COUNCIL DUES.

Annual Dues to Imperial Council (SEC. XXI.).$
Fees for —— Initiates, at $2 each (SEC. XXI.).

SEAL.

Correct Record for year ending Dec. 31, 18—
Ill.. ..... *Recorder.*
Address .....

Arabic Titles.

Subordinate Temples are required by the Statutes and Regulations to select an ancient Arabic or Egyptian name as their distinguishing title. The following list gives a few of the more prominent Arabic cities, countries, and common names. Any term desired may be translated into Arabic, and the word used as a title.

Abadan	Baalbec	Damhah	Istihlal
Abdallah	Babal Mandab	Dans	
Abdel Masiah	Baghdad	Darka	Jadie
Abin	Bahrein	Darlah	Jadis
Acca	Baisha Haran	Dhafar	Jandal
Aclen	Baisha Yoktan	Diyar Modar	Jarash
Adaka	Balka	Diyar Rabia	Jazira
Adhrial	Bann Hashem		Jerusalem
Ahkaf	Bann Kader	El Sharja	Jilan
Ahsa	Bann Kitada		Jizah
Aidhab	Bann Musa	Fatha	Jobla
Ailah	Thani		Joddo
Ailahad	Barka	Gazman	Johfa
Al Fayef	Bashan	Ghalaseba	Jonwan
Al Hakam	Bazra	Ghassan	Jorash
Al Ham	Bekr	Ghoraib	Jorham
Al Hedjaz	Bostra	Guardasni	Junja
Al Herda			
Alib	Cadherna	Haditha	Kaaba
Al Khond	Cahlan	Hadramaut	Kabr Hud
Al Kokaibo	Cairo	Hajr	Kadesia
Al Koran	Calara	Hakam	Kahtan
Al Kuds	Calba	Haly	Kalif
Al Yaman	Chal	Hamyer	Kalurah
Amalek	Chaldea	Hasee	Karialtin
Ammar	Coyara	Hedjaz	Karu
Anafeth	Cuscan	Hella	Kasila
Arafat	Cyprus	Hira	Kelhal
Arak		Hoderbiya	Khal
Astam	Dama	Hojr	Khalfat
Awbar	Damascus	Hosein	Khenolan

Khoshob
Koba
Kolzam
Kosair

Lasaa
Libanus
Lulu

Maawa
Mahjera
Mahra
Malek
Mandab
Marab
Mareb
Masfa
Mawaheb
Medina
Merab
Mirbat
Mohammed
Mokha
Morad
Mount Sinai
Murat
Murbat
Muskat
Muta

Nabin
Nadar
Naj
Naja
Najran
Niab

Ocadh
Ofor
Oman
Opella
Ormuz
Osman
Osmud

Palestine
Palmyra
Pomegranate
Pyramid

Rabda
Rabigh
Redwa
Rowaitha

Saada
Saal
Saba
Sabtan

Sadum
Safa
Salamia
Salamina
Samarkand
Sanaa
Sebala
Seida
Seroman
Shibam
Shihr
Shiraz
Shorm
Shorma
Shushan
Sion
Socotra
Sohajm
Sohar
Solomon
Soncan
Suez
Syria

Tabuc
Tanja
Tarwa
Tarul
Tasm

Tazim
Tebala
Tebata
Teham
Telhatal
Thalabiya
Thamud
Tigris
Tripoli

Wadilkora
Wednora

Yaarab
Yafa
Yahu
Yakut
Yamama
Yanbo
Yanca
Yashab
Yemen

Zabid
Zara
Zaytunat
Zemzem
Ziyara
Zuhrah

THE IMPERIAL COUNCIL

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OF THE

NOBLES OF THE MYSTIC SHRINE,

FOR THE

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FRAZIER W. HURLBURT.....Grand Oriental Guide,
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WHITING, WILLIAM H.....Rochester, N. Y.

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1883

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EAKINS, JOSEPH B.† .....New York, N. Y.
FLORENCE, WILLIAM J.*.....New York, N. Y.
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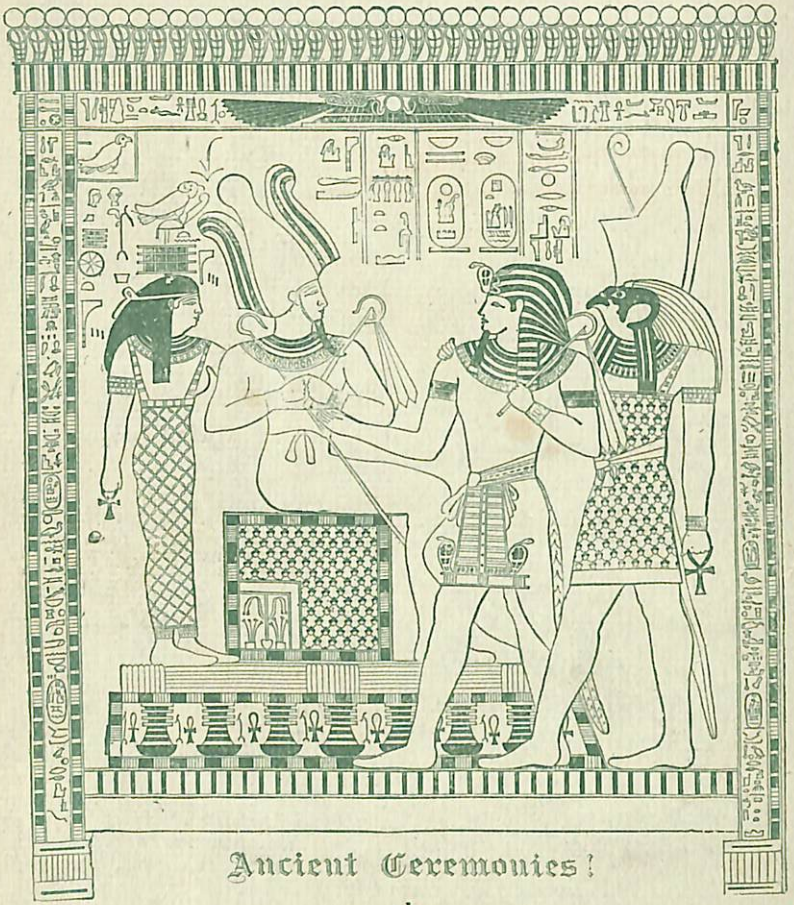
TRACY, D. BURNHAM.....Detroit, Mich.

* Deputies at Large. † Special Deputies. ‡ Deceased.



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